THE PACIFIC

A RELIGIOUS AND FAMILY PAPER

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Pacific Theo Sem
Reading Room

A PRAYER.

To thine eternal arms, O God
Take us, thine erring children, in;
From dangerous paths too boldly trod,
From wandering thoughts and dreams of sin.

Those arms were around our childish ways,
A guard through helpless years to be;
Oh, leave not our maturer days,
We still are helpless without thee.

We trusted hope and pride and strength—
Our strength proved false, our pride was vain,
Our dreams have faded all at length—
We come to thee, O Lord, again!

A guide to trembling steps yet be!
Give us thine eternal powers!
So shall our paths all lead to thee,
And life smile on, like childhood's hours.

—Thomas Wentworth Higginson.

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CONDITIONAL MORAL PROGRESS.

It is assumed by one type of evolutionists that mankind has in it the potency of moral progress so great as to advance from a low state into the highest plane of spiritual life. It is not affirmed that this progress is so perceptibly rapid as to create astonishment, but it is maintained that it is just as real and regnant as any progress can be made by any power, even divinely miraculous. The editor of the "Christian Register," a Unitarian paper, in replying to a correspondent who criticised the editor for denying the existence of Satan, speaks of "the idea of an evolution which shall have for its end increase of virtue and increase of happiness forever for all intelligent creatures." Then he at once adds: "The scheme we criticised is absolutely contrary to our modern, not to say Unitarian, thought of progress for all mankind, through trial, through sad and evil experience, through temptation, downfall and victory to the final attainment of the power and the peace which are latent in the constitution of every human being." Here we have a speculative view of a moral evolution which conceives of a progress from the lowest spiritual degredation to the altitude of a noble spiritual manhood, equal to glorious sons and daughters of God. That editor also says that a "backward look shows ascent from the lower to a higher life." But from what point does he take a backward look? from lower to higher life it has been only in the line of a regeneration which has been especially produced through a specific personal faith in Christ, and as Christ has been accepted as man's Savior and supreme Sacrifice. It is a most noteworthy fact that there never was any genuine moral progress entirely outside of direct and pure Christianity. In distinctively Christian lands there has been decided moral progress, chiefly in true Christians, and somewhat so in those who have come under the constraining and educating power of Christianity.

But take a "backward look" from any point in purely heathen countries, or in those portions never touched by Christian influences, and can one see any "ascent from the lower to a higher life"? Surely not! It has been a descent instead of an ascent. The history of the whole world in all ages abundantly demonstrates the fact that wherever any real, permanent moral progress has been made it has come through vital personal Christianity. The whole history of heathendom is a rebuking protest against natural moral evolution.

C. H. Wetherbe.

THE PACIFIC

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST

W. W. FERRIER, Editor.

San Francisco, Cal. March 15, 1906.

The Pacific Coast in Brief

The annual lectures on the Earl Lectureship Foundation, Pacific Theological Seminary, Berkeley, will begin on Tuesday evening, March the 27th. The lectures will be by President Tucker of Dartmouth College on the general subject of "Modern Christianity." They are open to the public.

The Rev. Dr. Washington Gladden, moderator of the Congregational National Council, will spend a few days in San Francisco and vicinity the second week in May en route to the Pacific Coast Congress, which is to be held in Los Angeles from May 16th to the 23d. It is expected that Dr. Gladden will speak in the First Congregational churches of San Francisco and Oakland on Sunday, May the 13th, and that meetings at which he will give addresses will be held on the Monday and Tuesday evenings following. One of these will be in Oakland, the other in San Francisco.

Plymouth Church, Seattle, closed the year 1905 with 918 members, with about 75 who were non-residents. The additions during the year numbered 62. In March of last year the Rev. Dr. Temple, who had been pastor for nearly ten years, resigned and accepted a call from Plymouth Church, Cleveland. Part of the time thereafter for several months the pulpit was supplied by the Rev. S. M. Freeland, who has during the last fifteen years filled so acceptably many gaps between pastorates in our churches on the coast; and for the last few months he has been acting pastor. A few weeks ago a statement in the weekly calendar showed that the total contributions of the church for current expenses and benevolences for the year 1905 had been $19,683. Of this amount $7,409 were for benevolences. The foreign missionary contribution was $1,575, that for home missions was $1,420. Puget Sound Academy received $1,500.

The souvenir program of the dedicatory services of the new edifice of the First Congregational Church of Everett, Washington, shows a beautiful and attractive building as to the exterior, and we have no doubt that the interior is thoroughly attractive also, and well suited for the varied work of the modern church, inasmuch as much care was taken to give that which would meet the demands of the situation. An entire week, beginning Sunday, February the 11th, and closing on Sunday, February the 18th, was devoted to the dedicatory services, meetings being held each evening; and ministers and laymen from different churches and places on Puget Sound were in attendance and participated. The subject for consideration one evening was, "World-Wide Missions." Another evening it was "Woman's Work for Christ;" at another time it was, "Young People for Christ." One evening there was a Sunday-school rally. These services were attended by the people of the different denominations in the city and were helpful and inspiring. The new building at Everett is centrally located and will enable the church to do in far better way than heretofore the work that it is called to do in that city of twenty thousand people. It was to this work that the Rev. J R. Knodell went from Santa Cruz about fifteen months ago. We congratulate pastor and people in that they are now so advantageously located and equipped for the work opening up before them.

Bishop Thoburn contributes an article to the Northwestern Christian Advocate on "The Pacific Northwest," in which he indulges in some criticism of the Portland Oregonian as follows: "The city of Portland, which claims a population of 140,000, strangely enough has only two daily newspapers, although one of these publishes an evening edition under a separate name. Years ago the editor and proprietor of the Oregonian, an old and well known paper, made an arrangement with the Associated Press by which, in consideration of a large annual payment, he secured a monopoly of its services for a long term of years. This agreement was made legally binding, with the result that for years no rival morning paper has been able to maintain an existence in the city. It must be said for the editor that he has furnished his readers with a very good paper in most respects. It might be said that in a general way very few better papers can be found in the United States, but it would take a large measure of self-restraint to prevent any man from abusing a privilege of this kind. The editor's view of every question must be heard, while any opposition must remain dumb. In due time opponents became restive and tried to start rival papers, but all in vain. Years passed, and the paper which once had been fair and moderate in its tone became, first imperious, and then insolent. Opposition or contradiction, in however mild a form, was resented. When it was proposed to introduce local option into Oregon the favored paper put forth all its power against the measure, and when this opposition proved utterly feeble and led to an ignominious defeat, the veteran editor seemed to lose his poise and the paper once so highly respected on the Pacific Coast has become practically an apologist for, if not a defender of, a wide open town. As might have been expected, the editor of the Oregonian denounces Mr. Rockefeller as a great and sinful monopolist, while apparently unconscious that he himself tried to establish an editorial monopoly. His evening edition bears another name, and also another daily is published in the evening, but the latter in the absence of any news from the Associated Press, cannot maintain a vigorous existence."

In the departure of Mr. L. H. Cary to take the business management of the Congregational Sunday-school and Publishing Society in Boston, San Francisco and vicinity loses a man of fine character and ability. Mr. Cary came from a position in the Congregational Book Store in Chicago several years ago to

take charge of the American Tract Society store in this city. Later the store passed into the control of the Presbyterian Board of Publication, of Philadelphia, and Mr. Cary continued as manager. Such was his conduct of affairs that an excellent business was built up, this part of the Pacific coast being given a far better book store than it ever before had. We congratulate the Congregational Sunday-school and Publishing Society in that it has been able to secure Mr. Cary for the place in Boston, which has been occupied so admirably for several years by Mr. Tewksbury, and we congratulate Mr. Cary in that a place of such commanding influence has opened up to him. His excellent work while in Chicago and his work and success here in San Francisco paved the way for it.

The Springfield Republican, one of the leading newspapers of the country, finds considerable of significance in the lectures given last month at Yale University by the Rev. Charles R. Brown of Oakland. As already known by our readers the theme of the lectures was "The Social Message of the Modern Pulpit." Commenting on the lecture on the subject, "The Oppression of a People," the Springfield Republican says: "He denied the general responsibility of the poor for their misery, and asserted instead a responsibility belonging to the industrial organization of society, which makes possible the present inequitable distribution of the industrial products. Our problem in the view of the preacher thus relates rather to the distribution of wealth than to its production. Of attention to and progress in production there is no lack and juster conditions of distribution are crying louder every day for consideration. And this is all very true. It is idle to contend that our multimillionaire fortunes measure up in any fairness the services rendered to society in compensation. They are rather the products of special privilege, in a variety of forms, established under or in spite of the law; and for the abolition of this monopoly of industrial opportunity and its equalization among the people we must bend our efforts if we are to save our democracy from wreck and revolution." The Republican says further: "It is of no slight significance that the presentation of such views should be finding a place under the patronage of perhaps the most conservative scholarship in the country, and with every evidence of favorable consideration from the large audiences these lectures are said to be drawing." Truly the morning dawneth. We stand at the beginning of a better day for mankind.

The Religious World.

The Harvard Summer School of Theology has issued its announcement for 1906. The session this year will be from July 5th to the 21st. The total attendance during the last seven years has been 492, divided denominationally as follows: Congregational 141, Protestant Episcopal 80, Unitarian 56, Universalist 54, Methodist Episcopal 34, Baptist 33, Presbyterian 13, Disciple 12. The Harvard Divinity School is undenominational. Its constitution prescribes that "every encouragement be given to the serious, impartial and unbiased investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians shall be required either of the instructors or students."

The Congregational Home Missionary Society states in a circular sent out a few days ago that it is spending this year $150,000 less for Home Missions than it spent ten years ago. The society appeals to the churches to meet the need which is upon it to furnish the gospel to the rapidly increasing population of our country. The annual meeting will be held at Oak Park, Illinois, May 8th-10th. President King of Oberlin is announced for an address on "Home Missions and The Kingdom." Among other speakers will be, the Rev. Charles Stelzle, the superintendent of the Department of Church and Labor, of the Presbyterian Board of Home Missions, President Gates of Pomona College, California, and the Rev. Dr. Josiah Strong, who will speak on "The Opportunity in Our Cities." Prof. Steiner of Iowa College will speak on "America a Christian Nation."

The Book Committee of the Methodist Episcopal Church held its annual meeting recently in New York. The reports showed that the business as a whole had prospered during the year, but in the net earnings the periodicals had not shared, most of them showing considerable loss. Concerning these publications, largely the religious papers of the denomination, the committee says: "Their embarrassment is largely due to the fact that they furnish too much value, both in quality and quantity, for the money. The service they render the cause of Christ and Methodism directly, and our publishing interests indirectly, is beyond computation." The further remark is that the committee will second every effort of editors and publishers to make these papers financially profitable, but that the great opportunity to reach this desirable result rests with the pastors and people. The Methodist Church has several fine papers; they are regarded as well worth all that is put into them to make them minister to the upbuilding of the kingdom through Methodism. Able men are secured to conduct them and good salaries are paid. The salaries vary from $5,000 to $3,000. The editors of each of the two papers on the Pacific coast, the California Christian Advocate and the Pacific Christian Advocate receive $3,000. The former is published for California, Nevada and Arizona; the latter for Oregon, Washington and Idaho..

A Minnesota friend writes us concerning the Statement of Faith framed at the Tri-Church Council at Dayton, Ohio: "I was moved to tears of enthusiastic joy when I read it, and I am not easily moved by such things generally. I think it is the finest thing I ever saw as a statement of the faith." The Presbyterian Banner says concerning this statement: "It is a new creed from start to finish, written in the fresh, vital language of today that closely expresses our present faith and life. The claim that this is not 'a creed-making age' is disproved by such instances as this and other creeds that have been constructed in recent years. The clear, concise statements and fervent devotional tone of the creed are admirable and satisfying. The distinguishing mark of this brief creed is the absence from it of the metaphysical statements that have hitherto separated creeds and churches from one another. All theological definitions of such facts and doctrines as the trinity, foreordination, election, atonement, regeneration, and church ordinances and polity —the definitions and distinctions that have rent the church asunder—are left out, while the facts and doctrines themselves are put in. The church universal believes in these things in the unity of the Spirit—until attempts are made to define them, then the church splits. The claim that these things must be defined in our creeds is also disproved by these modern

movements. All metaphysics should be left out of our creeds and the simple facts stated as they are stated in the Scriptures: then we can unite in one fold under one Shepherd."

The Methodist Recorder of London had recently what one of our exchanges calls "a rather optimistic article" on the possible reunion of English Christendom. "It believes that the day of God is breaking, and that the spirit of unity was never before so prevalent and farflung. It seems to think that there is a possibility of the Established and Independent churches becoming merged. The writer conceives that the Nonconformist ought to be able to enjoy a liturgical service without seeming to sacrifice a principle, and that a Churchwoman ought to be able to pass through a chapel door without closing upon her the door of a society drawing-room. He thinks that half the trouble lies in the holding of erroneous notions touching one another's beliefs and forms of worship." The Western Christian Advocate comments as follows: "Of course, on this side, we do not fully know what may be in the air in England, but we have not been able in our reading to discover for ourselves any tendency whatsoever to bring together these two branches of the Church catholic. Each would require more concessions than the other would be willing to make at present." Our own comment is: If there are not signs of at least much more co-ordination and co-operation on the part of these great English churches there ought to be. We believe that there are signs of this and that the signs will increase. We have not seen the Methodist Recorder article, but we hail its declarations. In this connection it is recalled that Canon Hensley Henson of the Anglican Church said not long ago that the claim to apostolic succession is rapidly disappearing among educated Anglicans. This is the great barrier between Anglicans and Nonconformists in England. Canon Henson says: "We reject it because it is demonstrably untrue, not because it is a barrier to that fellowship with our Christians who are non-Episcopalians. Nothing is more certain than that the mass of the English laity hold in contempt the doctrine of apostolic succession, which has been disproved by the most respected of the English bishops and is known to be disallowed by the ablest clergy." And the Canon urges Parliament to wipe off from the statute books that enactment which forbids Anglicans welcoming to their pulpits non-Episcopal clergymen "whose books they read and whose apostolic labors they revere."

The St. Louis correspondent of The Christian World states that the Rev. Dr. S. J. Niccolls of the Second Presbyterian Church expressed the belief that the Presbyterian and Methodist churches of this country would be united in the not far distant future. Once a month the ministers of the different Protestant denominations of St. Louis come together in union meeting. At one of these meetings a few weeks ago Dr. Niccolls gave an address on "The Position and Progress of the Church." The correspondent writes: "Dr. Niccolls, who stands high in the councils of his own church, holds a high position in our city. He has preached the gospel in this city for over forty years with unabated vigor. He is distinctively the Nestor among our Protestant clergymen, and speaks with authority as on this occasion he gives an historical resume of our city's church life. What I now write finds its inspiration in that address. Forty years ago there was little or no fellowship among our ministers. They knew nothing of interchange of pulpits, and there was lacking the Christian co-operation of the present day. Time wrought its changes. Dr. Niccolls was the prime factor in the movement that brought about the organization of this Alliance of ministers which was entered into at that time with much questioning and misgiving. Some would have nothing to do with it. But progress does not wait for perfect unanimity of thought and feeling. A spiritual awakening about that time, and later the awaking interest in the cause of missions, especially in the foreign field, helped ministers and members to forget themselves, and enter into a closer fellowship and co-operation in Christ. Special attention was given in the address to the change in theology. Theology has lost its omniscience. The scientific spirit has entered into the thinking of churchmen. That theology which once spoke with authority on the metaphysical distinction of the persons of the Godhead, defined the inspiration of Scripture to the very iota, etc, has come to walk with greater humility. The young man coming out of the theological school was supposed to have the "last word" on all matter of doctrine, and could speak with unquestioned authority, but the change is quite apparent even to those who think little on these things. During these forty years the spirit of democracy has asserted itself. The sole authority is no longer held by an aristocracy of the clergy, but the layman has entered the council chamber of the church. While the layman has held office in some denominations, yet it is only in recent years, that the Methodists have given him a seat, and the high-church Episcopalians have given him a voice in ecclesiastical deliberations."

PRESIDENT TUCKER OF DARTMOUTH.

Among the religious and educational leaders of the present day in America, President William Jewett Tucker, D. D., occupies a place of eminence. His service has been one of constantly increasing power and extent. Following pastorates in Manchester, N. H., and New York City (Madison Square), he became Professor of Sacred Rhetoric in Andover Theological Seminary. Here, as one of the founders and editors of the Andover Review, he was one of the leaders of the Progressive Orthodoxy movement. As an instructor and exemplar of the art and grace of preaching he won a peculiarly strong hold upon the intellectual and spiritual life of New England. His name became identified with all that is highest and finest in pulpit power.

When upon the death of Dr. Bartlett the presidency of Dartmouth College was offered to him Dr. Tucker at first declined; but upon the repeated and urgent solicitation of the trustees and alumni he accepted the office in 1893. Dartmouth at once felt the touch of his ideals and his personality. The students were drawn to him in a remarkable degree. His Chapel addresses Sunday afternoons became a potent factor in the college life. Under his administration the old New Hampshire College has made progress in all directions and is today characterized by a tone of unity and loyalty that is largely due to President Tucker.

As a preacher and public speaker, Dr. Tucker possesses an intense and restrained virility, in which moral passion, intellectual grasp and spiritual insight are finely blended. How thorough is his understanding of the deeper meaning and problems of the minis-

try of preaching is evidenced in his volume "The Making and Unmaking of the Preacher"—Lyman Beecher Lectures; one of the most inspiring and suggestive books upon the subject published.

President Tucker has an exceedingly penetrative mind and is keenly sensitive to the intellectual and religious movements of the time. He was one of the first to detect the higher values in Sociology, and conducted a department of Sociology in the Andover Review. He was a pioneer in introducing college settlement work in this country, and with Mr. Robert Woods founded the Andover House, now the South End House, in Boston. He was one of the earliest advocates of the "Institutional Church," and the originator of the term. He is an intense patriot. Nor is his interest in moral reform merely academic. As the leading citizen of New Hampshire, he is now serving as chairman of the committee to secure the expulsion of the race-track evil, which has of late crept across the borders of the State.

At the height of his influence, in the maturity of his wisdom and strength, President Tucker comes to the Pacific Coast with a message that will clarify our vision, stir our hearts and elevate our ideas.

He is to deliver a course of six lectures on the E. T. Earl Lectureship Foundation in the First Congregational Church, Berkeley. The general subject of the lectures will be "Modern Christianity." The course will begin on Tuesday evening, March 27, at eight o'clock. The special topics of the several lectures will be given next week.

The Paragraph Club

Exclusiveness and Inclusiveness.

Our Alta Californians, who boast a higher percentage of college students than the people of any other state, may not quite like to know that the very "lowest tribe" on earth is that which lives on Tiburon Island, just across the gulf from Baja California. This is the reported judgment of the United States Department of Ethnology. The Department does not seem to think its ethnic valuation is opened to question by the statement that this pre-eminently uncivilized people are very eminently exclusive. The fences around their several thousand elect are as high and many-barbed as those around the electest Four Hundred of New York or Nova Zembla.

For some reasons such fences are not liked by those of us outside. Not all of the reasons may be creditable. They may be similar to those which lead Uncle 'Rastus, whose lean ribs long to enclose one of Majah Fustfamly's fat melons, to regard the Majah's barbed trocha with disfavor. We may not see the real service of enclosures around paleolithic tribes and neocratic Smart Sets. How otherwise could the Seri tribe have kept so blissfully ignorant of the world's arts? And how otherwise could the smart folks keep so serenely untouched by the humanities of us who are not smart, but only good and wise? Moreover Miss Goldbond has limits to her nerve force and drawing-room space; how convenient then to have an imprimatured list of eligibles when she plans her function! If Miss Goldbond does not look through the fence at us with Gibsonesque hauteur, we may heartily allow that she is not in intent exclusive but only permissively inclusive.

There are some wholly salutary inclusions, such as those which surround the home hearth, the church hearth, and even that of the social circle. In effect the inclusive is exclusive. But in spirit how different! Phillips Brooks and Dennis Kearney declared for what we must call our Exclusion Law, but how unlike are the spirit and intent of the holy and catholic bishop and the spirit and intent of the Sand-lotter!

Idealism and Faith.

It is not by mere accident that, in a community or a period that is losing its faith, literature shows a corresponding loss of the sense of ideal completeness. One of Zola's novels, as described by Dr. Henry van Dyke, closes "with the description of a railway train, crowded with soldiers, dragged by an engine whose driver has been killed dashing at headlong speed into the midnight. The train is the world; we are the freight; fate is the track; death is the darkness; God is the engineer,—who is dead." This is an extreme case; but there has been a good deal of fiction produced which reaches no real conclusion, and leaves the reader with the feeling that accident alone governed the progress of events in the story.

The popular objection to such an ending is well founded. It is not that the story must end happily; tragedy is as legitimate as comedy. The conclusion may be sad, it may be terrible, but it should be a real conclusion, leaving a sense of order and law. In defense of the opposite idea the claim is made that life is itself confused, and often seems to reach no definite outcome. True; but this is precisely where art comes in to correct the superficial appearance of things. The artist sees, beneath the crude surface of his material, the signs of order and beauty. In apparently meaningless details he finds a significant whole.

So the artist's idealism does for us in one way what Faith does in another. The man of faith is saved from despair over the apparent insignificance and confusion of daily life, by his sense of the substantial character of the "things not seen" that lie behind and beneath it. Like the artist, he discards the seemingly accidental, and holds that all things really move according to law. He is conscious—to return to the figure of fiction—that, in spite of the complexity of the plot, the end has all along been foreseen and determined; that there shall come a time of **denouement** when the significance of it all will appear,—a

"far-off, divine event
To which the whole creation moves."

The Bed-Rock of Truth.

Like my friends and neighbors, I have my times of doubt and misgiving about the world-old problems which urge themselves upon every thoughtful mind; but more and more I find that many of the hotly-debated questions of modern thought do not stir me so deeply as they seem to stir the men who debate them. They interest me; they do not agitate me. My unresponsiveness may be due to dulness of perception, to a lack of intellectual grip and comprehension. But I like to find an explanation more flattering to my intelligence and more assuring to the deeper instincts of my soul. I believe firmly in the unity of truth, in the eternal harmony of truth with truth, and consequently many of the issues raised in these wordy wars appear more modal than material.

There is the perennial "conflict of science and religion." I see there is much at stake,—at the least, the

mental and moral peace of many seekers after truth. But I cannot conceive the abiding force and significance of either science or religion to be affected by any possible issue of the debate. Science is one facet of eternal truth; religion is another. In the long course of things they are bound to come together. That is for me a sufficient irenicon. I have still a great eagerness to know the truth in detail: I strive to learn. But it is no more the agonized search of one who fears to discover that his most cherished faiths are only blind and baseless imaginings. It is the serene and cheerful optimism of one who knows that, since the universe is a universe, with a Good Father at the heart of it, no possible truth can bring us any harm.

That gives joy and repose to the quest for truth. Let any man believe that all truth is one, and that all truth streams out from God as the light of day from the sun, and no particular problem will move him from his foundations. He rests on the solid bed-rock of truth.

Our High Priest.

To us of the Protestant faith the priesthood has little meaning. We believe in the direct, intimate communion between the soul and God without intermediary or go-between. There is in us enough of the Puritan to make the very term "priest" abhorrent. We stand for the truth of the freedom of access of every soul to God. This we guard jealously as a sacred possession. Upon it rests the very stability and strength of our faith.

And yet, while we do well to defend this truth to the very utmost, with an unshaken confidence in its unassailable strength, we need not refuse to recognize that there is a deep and eternal significance in the idea of priesthood. Not that God needs to be approached by us through any agent or substitute,—for the road is straight and short between ourselves and Him,—but it is a fact nevertheless that there are and always have been men who mediate God to us, through whom we get nearer to Him. It is not any ecclesiastical office or function, nor any relation to an institution, nor any laying on of hands, that makes such men priests. It is the anointing of God Himself, an inherent nearness to Him by virtue of their own character and godliness. Every minister, every church member, ought to be such a priest, making God more real to the world, by his very influence and character as well as his conduct. For the world needs such priests, needs them in every community, in every street and home, that through them God may be brought nearer to His children.

And if the world needs such a priesthood of believers, much more does it need a High Priest who shall mediate God to entire humanity, who by His character and perfection and nearness to God, above all by His suffering, shall make God more real to us all and help us to find Him. Such an One we want, not standing between ourselves and God as an obstacle to shut Him away from us, but as One in whom we see God more nearly and clearly and in whom we realize more fully His forgiving, redeeming love.

Christ stands between us and God only as a lens. His priesthood is one of such perfect transparency and perfection that it makes the vision of God more distinct. And seeing God through Christ more nearly as He is, we feel Him nearer and love Him better.

Friends never come in flocks.

Acorns From Three Oaks.

Aloha.

It is Spelled Zayante.

At the junction of the Zayante and the Trijole, beautiful little rivers of Santa Cruz Co., Cal., there was held a meeting yesterday, March 10th, which will be hereafter memorable in the ecclesiastical history of Northern California. For there fifty serious and sensible Christian souls put their names to a document which bound them together to make that beautiful spot useful to men and honorable to God. It was not one of California's sunny days. Winter was holding spring a little too gustily in his moist and chilly lap. But most of us were Presbyterians, either in practice or in heredity, and the duty of the day went on.

Revs. Thornton B. Mills and Hugh N. Gilchrist took a party numbering exactly half a hundred to see for ourselves the estate which the Mt. Hermon Association has bought for a Christian Assembly Ground. Who we were the autographs to be seen in good time will indicate. It will suffice to say they were men and women fit to start a country or a college, a church or a convention, a hospital for bodies or for souls. We did practically dedicate a picturesque, wholesome, well watered, well wooded piece of ground to the glory of God in the gladdening and enriching of human lives. The readers of the Pacific and the Presbyterian have been informed of this in some measure and there is nothing about the movement which does not court the light either of California sunshine or eternal day. The history of Northfield, Massachusetts and of the Winona Assembly in Indiana have furnished the human lessons which have inspired and led up to this consummation. To God be the glory! This unprejudiced annalist can only report that a pretty thorough tramp over the hills, through the forests, across the streams, up and down the hotel stairs, around among the various buildings emphasized his previous conviction, given after slighter examination, that, all things considered, the Tuxedo estate was the fitting one for the Mt. Hermon Association to buy. The fifteen buildings, the hotel, farm houses, boat houses, bridges, R. R. Station, the housekeeping furniture, the whole plant in good condition for a highgrade convention camp this season, are worth the money paid. There are greater trees, bigger rocks, more dashing streams, grander hills than these in our imperial state.

But for purposes of a healthy, quiet, congenial camp where the chief attractions are to be fellowship, song, study, meditation, heart-food and brain rest, I believe the verdict of the coming generations will be that it was fore-ordained in God's great love for his California sons and daughters. So we signed the bond and the testimony and as God shall help us, we mean to stand by it. There was no stimulating coffee; no buncombe speeches; no real estate importunity; no getting in "on the ground floor" "on the quiet," no whispering cabal of special fortunates. One grateful prayer on the cars, one spontaneous song, a neat lunch in simple boxes—too few introductions to see who was who. But it was a group to have faith in—to take stock in, and I never penciled acorns with a clearer sense of approval. What next? If you have faith and you are sure you want a cabin or a tent there, on your own modest little lot send your hundred dollars to Joseph D. Radford, treasurer, at First National Bank.

San Jose. Better yet go to Tuxedo and see for yourself. You can couple it with a visit to the Giant Redwoods which are near by. The whole region, including the Big Basin Park, is full of charming excursion ground which in any country except California would be entitled "immense."

There are, and will be, courteous folk on the premises who will answer your questions.

What Advantage in Joining Early?

Just one. It was suggested by an intelligent gentleman from Minnesota who has handled millions of money and miles of estate with clean hands, that the first subscribers should have their stock credited on their land. So a subscriber of a hundred dollars can have a modest lot of that value or his hundred dollars can count on a costlier lot. For these a fair chance to all will be given. A few thousand dollars of stock remain. I am not the finangelist. I inform you. I do not importune you. My honest pencil has been sought for schemes I could not commend. It runs for this Christian service unasked, but I trust welcomed.

The stock will be taken. There is no cry of anxiety or uncertainty. Christian men of sense are on the Board of Management. There may be a lingering wild cat in the region but his home is not near the "Zayante Inn and Cottages." The next general excursion will be a joyful one and larger too. A happy crowd will go down to select their lots. Prices will be marktd on plats. No fakes! No auction! No unbrotherly competition; no spoiling of fellowship by an unfair start; no inside ring of office-holders. Certainly at the beginning from the great multitude of lots every early subscriber can get his second if not his first choice.

If you cannot go on the choice making excursion you can find several names on the list of stockholders and excursionists whom you would trust to put you on the next lot to them. Now pray for Mt. Hermon. Pacific Grove friends send up your greeting and tell the friends who live there how sweet green hills and bright waters are, and how pure camp and cottage may be where the saloon does not have sway.

ONLY AN INCIDENT!

We were back from our tramp to "The Lake," and the "Peninsula" and awaiting the train at the comely station. Hungry too, for it was two o'clock and we were to eat on the cars to save time.

He looked like a tramp—a typical one—"hitting the ties." "Is that one of your Presbyterians?" asked a joke-loving son of the Pilgrims. The answer came quick from Hugh N. Gilchrist, "No! That is a Congregationalist." And then some of us felt, as I think good men always feel, that it **is better to help** any man than laugh at him.

A little closer look at this weary and worn Pilgrim proved him to be a humble umbrella mender with a face seamed with toil and bending under his pack. Bless the good Dr. Hutsinfillar of the M. E. Church, San Jose! He took the brother man his whole lunch box. The tired face glowed like the orange which went with it. Three denominations in that crowd sure. So may it ever be about Mt. Hermon campfires. May crowds of passing Pilgrims gain unexpected cheer.

Saturday, March 17th, Blossom Day.

No snakes this year at Saratoga's Seventh Annual Blossom Festival, for the spirit of good St. Patrick will be abroad. They say he always brings rain. We'll hope for an exception this year. Plan exchanges dear brethren, if a Saturday excursion fatigue you, and bring wife, friends, children for another glorious day in the country.

Not over two dollars for the ride to Saratoga on train and electric cars. Probably $1.75. Bring baskets, or get simple lunches on the School House Hill, or a chicken dinner in Kane's Hall. Hear our young brass band; see the young athletes strive. No bloody foot-ball! We promise a ride in the foot-hills to a fine view point, to all friends who come from the cities. The wide fields are hoary grey now. They will be white by Saturday. The winds are whistling and the air is moist as I drop this acorn. How futile are men who cannot promise fellow men even sunshine. We'll hope for a sunny day and for the light of your countenances and thank God for harvest promise.

MARTIN LUTHER BERGER.

The absence of the editor at the time of the death of the Rev. Dr. M. L. Berger of Oakland accounts in part for the omission in our columns of mention of this brother, whose more than three score years of life on earth were such as to make him beloved by a large number of people. Dr. Berger was pastor several years ago of Westminster Presbyterian Church, San Francisco; his last pastorate was North Park Congregational Church, Cleveland, Ohio. For the last five years his home had been in Oakland, and there he was identified with Pilgrim Church. He had been in poor health for some time, but was able to be out and around. On the day of his death he worked in his garden for a while, passing on into the other life in the early evening of that day, February the 6th. Rev. R. C. Brooks, the pastor of Pilgrim Church, writes:

"For the last few weeks there had been a remarkably rich unfolding of his affections, so that there seemed to be a continual overflow of love for his friends.

"Upon this particular day he had been in an unusually tender and affectionate mood. At the dinner hour he was recalling the ongoing of the members of his own family—the passing of his mother, which seemed to him to be a translation; the ongoing of his son, who fell asleep with an unfinished strain from 'Shall we gather at the river' upon his lips, and of his father, whom he did not remember, he said, 'I should like to see my father.' When they had risen from the table and were passing into the parlor Dr. Berger began to repeat that beautiful passage, 'I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.' And then he sought to explain what Paul must have meant by 'that day.' 'To Paul it must have meant the day of our departure, of our going on,' he said—and just then sank to the floor. It was his last word. Dr. Wilcox was instantly summoned, but before he could reach the home the spirit had taken its flight. Could there be a more beautiful closing to a strong and consecrated life?"

Dr. Berger was a graduate of Williams College and of Union Theological Seminary. He was a successful pastor for many years, and many there are who have reason for calling him blessed.

Law is love's method.

AN ADDRESS BY ROBERT E. SPEER.

[The twentieth anniversary of the New England Evangelistic Association was observed recently in Tremont Temple, Boston. President Capen of the American Board of Commissioners for Foreign Missions introduced Mr. Robert E. Speer with remarks as follows: "It is a great pleasure to be here this evening, for it gives me the opportunity, at least by being present, to show my appreciation of the splendid work the Evangelistic Association of New England is doing. It has had its difficulties and opposition to encounter, but I believe that these difficulties are happily now in the past, and the opposition for the most part is over. It is doing a larger and better work than ever before. I am especially glad, also, as the President of the American Board, to introduce Mr. Speer, a secretary of the Presbyterian Board, for it shows anew the oneness of our work. I am glad we have come to a time when we are thinking very much less of our differences, and laying the emphasis upon that in which we are agreed. Our two Boards, and the same may be said of the others, are working in perfect harmony. The success of either is the success of all; the disaster or failure of either is felt by all. It is a continual joy to listen to Mr. Speer, for he always has a message which is an uplift and an inspiration for every one. I take pleasure in introducing him as the speaker of the evening." Mr. Speer then gave the fine address which we take pleasure in giving here in full.—Editor.]

A disconnected study of the religious conditions of any particular period may beget either a false hope or a false despair. It is necessary to view these conditions in their relation to the conditions prevailing in other times, to note whether there have been changes, what these changes have been, and in what direction they have taken place. I do not see how any one can arise from such a comparative study of the religious conditions of our time and earlier times in this country without a feeling of distinct joy and thanksgiving. There has been for more than a hundred years now in our land a steady religious advance.

There has been an advance in the moral conditions of the Christian churches. Evils that were tolerated a hundred years ago in the Christian churches would be inconceivable today. There was an interesting article some years ago in what was then the Presbyterian and Reformed Review, by Dr. Herrick Johnson, of Chicago, entitled, if I remember right, "A Hundred Years Ago and Today," in which Dr. Johnson gathered from the past actual historic incidents of moral lapse and failure in the Christian church, and compared those conditions with the conditions prevailing now. In those days there were Christian ministers who were drowned in their own beer vats. There were Christian ministers who ran illicit distilleries six days in the week, but never ventured outside their own houses for fear of arrest, and then on the Lord's Day, when they were secure from the process server, walked out in great dignity to preach the gospel in their own churches. There were many conditions akin to these, which would be simply impossible for us to tolerate for a moment in the Christian church today. And while we often think there is an increasing laxity of religious opinion, I doubt whether there is as much heresy in the Christian church now as there was a hundred years ago.

And this genuine progress is set forth simply and convincingly enough in the statistical facts of the growth of evangelical Christianity in the United States. In the year 1800 there were only seven communicant members of Evangelical churches in this land out of every 100 of the population. In 1850 that number had grown to 15 out of every 100 of the population. In 1870 it had grown to 17½. In 1880 it had grown to 20; and in 1903, 22.7 out of every 100 of the population of this land were members of Evangelical Christian churches. If we take the last twelve years, and look back over them, we shall see the same steady growth, only a growth, perhaps, in yet more rapid proportion.

I had occasion not long ago to gather statistics of eight or ten of the leading Christian churches in this land for the years 1893 to 1905. In those twelve years all these churches of which I am speaking made great gains in their membership. The lowest gain was 7 per cent, and the highest 45 per cent, the next lowest above the 7 per cent gain being a gain of 22 per cent. Far beyond the growth in population in these last 12 years has been the growth in the communicant membership of our Evangelical churches. The largest growth was in the Protestant Episcopal church, and I think there were various reasons for that great increase in that particular church. Probably in some sections of the country the increase was due more or less to social influences and the light insistence upon personal religious experience. Elsewhere, notably in New York City, it was due in part to the energy of its missionary activities. In some parts of the country it was related, perhaps, to the efficiency of its ecclesiastical organization, or the reverence of its worship, and everywhere in some measure (if I may express my own conviction) to the fidelity of that church to the evangelical conviction of the incarnation of the Son of God. The churches whose growth has been slight have been churches regarding which the popular impression prevails that they have relinquished a little the tenacity of their hold upon the central evangelical convictions.

I, myself, believe that the great success of the Young Men's Christian Association has been due to the firmness of its evangelical spirit. Perhaps that is not just the most accurate way to put it, because the phenomenal growth of the last few years has been on the social side, in the development of gymnasiums and educational work, and the provision of magnificent buildings, and the majority of this money has not been given out of the evangelical motive. But what I mean is that the Association could not have stood up under this load if it had not been for the firmness of its evangelical conviction; that it has been the strength of its earnest faith in the gospel that has made it possible for this movement to carry such a burden of secular agency, and I believe if it had not been for this spirit it would not have been possible for the organization to get the men in number and character needed to carry on its enterprise. That was the conviction of Sir George Williams. He gave expression to it in the last letter he addressed on his eighty-fourth birthday to the Young Men's Christian Associations:

"Looking back, I attribute the widely extended and varied usefulness of the work to the circumstance that, through Divine goodness and help, the Associations have been maintained in steadfast loyalty to the Word of God and to the great and fundamental verities of the Christian faith. Their consistent testimony, from the beginning, to the power of Divine Grace, and to the ability and willingness of Christ to save from sin and its consequences, and to preserve unto Life Eternal all who put their trust in Him, has received the seal of God's approval and blessing. * * * While the Associations have rightly held in just and high appreciation and been ready to use every instrumentality that could aid their endeavors to build up a strong type of Christian manhood in those coming under their influence, they have ever held before them as their supreme object the leading of young men to know Christ as their individual and personal Savior. This has been the secret of their success and usefulness in the past, and I have every confidence that, so long as the Associations make this their first aim and desire, God will continue to give His benediction upon their work. * * * Many institutions and societies which sprang into existence long after our Associations commenced their work have long since spent their force and discontinued their efforts. The spiritual element in the Associations, which throughout their history has been their distinguishing feature, has been the secret of their continuance no less than of their success and usefulness."

The faithful and discerning old man was correctly analyzing the secret of the success of the great movement that it had been his great privilege to establish.

As I go around the country studying the Christian churches in different sections of the land, in different branches of the one Church of Christ, the conclusion seems to me to be inevitable that those churches which are holding closely by the evangelical conviction are the churches which are laying hold upon the people, are the churches which are adding phenomenally to their number and growing steadily in their influence throughout the land.

Now, while I think this is a fact, I am well aware that there are many people who would deny it. They hold that the evangelical conviction is not tenable any longer. We are facing today a powerful opposition to the central position of the evangelical faith. There are many different forms in which the objections are pressed. I shall refer to four of them:

1. Some tell us, in the first place, that the Evangelical churches are making a great mistake in the emphasis which they lay upon the matter of religious conviction; that, after all, the creed that man holds is a matter of no consequence; that character is the one thing. I chanced a little while ago, in a Young Men's Christian Association

magazine, on some speeches delivered at the dedication of a building in the West. One of the citizens of the community said in his address at the dedication:

"I have emphasized religion, but I have not emphasized sectarianism. The Young Men's Christian Association stands for religion, but not for denominationalism. It does not know creed, but upon character it puts tremendous emphasis, and character is the fundamental idea of religion, whether it be Catholic or Jewish or Protestant."

but there are a great many people in our day who talk

Now a statement like that is sufficiently unguarded, even more carelessly, who tell us that it does not matter what people think, that the only thing of consequence is what people are. And there are many of them, and influential people, too, who tell us that the evangelical conviction is often a positive incubus upon character, and that if we could shake it off the Christian church would be likely to breed a type of character more attractive to the men of our day. One of our most popular religious periodicals only a little while ago, in an editorial, expressed the desire that the term "evangelical" might soon go out of use, and that men would forget the distinctions which are embodied in the term. Another of our religious papers expressed the hope that the time would come when such differences as were then under discussion might be entirely ignored, and the Christian church be conceived as resting on broad enough foundations to admit within its limits not only evangelical believers, but also, I think it said, Agnostics, Confucianists and Buddhists; indeed, whoever might wish to come in. I see no reason why, if Asiatic atheism is to be admitted into this church, Western atheism should not be allowed to come in, too. The Christian church so conceived would indeed be so broad that it would be a matter of indifference what opinions its members might hold. There is a strong antagonism to evangelical convictions springing from just such considerations as these.

2. Then there are a great many who insist that what we need today is essential Christianity in contradistinction to our evangelical Christianity. We need to separate our Christianity from the historic Christ; that is their great contention. That Christ is not essential to it; that Christianity is not inseparable from him; that Christianity is the message he uttered; that, having been uttered, we can carry it away and forget him; that the example set by him has no further relationship to his person; that the spirit he breathed into the world, men and women may imitate without any slavery to the historic faith or to any so-called "metaphysical theory" with reference to his person. There are many men today who are trying so to interpret Christianity as to separate what they regard as the essential thing in it from our historic conception of the Person of Christ and from our conviction as to the value of Christ as a living, personal power in experience.

Of course it is necessary, in order to do this, to throw out the Gospel of John. It is necessary to rend even the synoptic Gospels asunder. It is necessary to regard Paul as a teacher trying to interpret Christianity to his own day, but as no authoritive interpreter to our day. Some of these men leave God in the gospel and some do not. Some say that the gospel, as Christ taught it, "means one thing and one thing only," to quote Harnock's contention, "eternal life in the midst of time, by the strength and under the eyes of God." "The gospel," declares Harnock, "as Jesus proclaimed it, has to do with the Father only and not with the Son." But there are others who leave no personal God in the gospel. A brilliant book has lately been published entitled, "The Creed of Christ." Mr. Campbell, of the City Temple, ventures to compare it with "Ecce Homo," which ran a ploughshare through formalized conceptions a generation ago. The position of the anonymous writer of this book is just this: That the only two things about which we can be sure regarding Christ are these, that he hated the Pharisees and that he loved the Kingdom of God. A hundred thousand years from now he holds the world may be more Christian than it ever has been, and may have entirely forgotten that any such man as Christ ever lived. And then he proceeds to eliminate the supernatural, and identify with nature. There are many men who would separate Christ from his gospel who do not go so far, but they go far enough to make it impossible for us to see the Lord weaving in our lives the fabric of his own heavenly will. They leave us standing with Mary. They have taken away our Lord and we know not where they have laid him. We have his grace and the tender memory of his life, but him we have lost.

3. In the third place, the tendency of which I have been speaking seeks to eliminate miracles and the supernatural. It begins in the case of a great many people with the story of the virgin birth of Christ, and having begun there it is not hard to go on to eliminate the rest of the miracles, and end by eliminating the resurrection itself. Now, the Christian faith does not depend upon the virgin birth of Christ, but the same disposition that leads men to discredit the historic testimony and the spiritual principles on which faith in the virgin birth of Christ rests will lead men on to discredit and deny the other miracles, too. And having once eliminated the supernatural from the first century, you have got it eliminated from the twentieth, too. If there is no supernatural in history, there is no supernatural in life. There are a great many men who are working hard today to convince us of that. They would have us be not a new force in the will. They would have us believe that the gospel is simply an old appeal to the will, hard today to convince us of that. They would have us believe that it is merely new light for men and not new life in men.

4. One other phase of the pressure on our evangelical faith today is seen in the intellectual and moral slovenliness of our time that simply glosses over all the edges of truth and substitutes a sort of genial, maudlin goodfellowship as the one thing needful. There was an amusing letter in the New York Sun the other day, in which "Achates" asked if there was any help for his friend, "Amaturus." He said: "My friend is a very decent fellow. By that I mean he has a conscience, but he does not bother others with it; and he has a soul,but he does not allow it to bother him." That is a very good diagnosis of the temper of our day. Men believe there is such a thing as conscience, But they do not want to trouble other men with it. They do not deny that there are souls, but they do not want to be too much harassed over them. They want to lead their lives on the basis of an easy, neighborly feeling with everybody. Of course a philosophy like this simpl excavates the foundations of all veracity and makes it difficult for men to undergo the hardship of joining any movement that has got any firm and definable aim whatsoever.

It seems to me that over against these four great tendencies of the hour we, today, have got to take our stand. We must not take our stand against these things obstructively, simply because we are unwilling to open our minds to new light. We want all the light that is coming to men, but we are taking our stand against these tendencies of which I have spoken because we believe them to involve a direct assault upon historic truth, because we believe also that they imperil the interests that are dearest to men, and because they make it impossible for us to proclaim to men the message which is absolutely indispensable to the life of man.

1. We say to those who tell us that the great gospel is not creed but character, that we entirely agree with them. The truth they have got, they have got from us. That great truth of theirs, regarding the central importance of character, is a distinctly Christian truth. Our only quarrel with them is that they have not taken enough of our truth in order to enable them to keep the bit of truth they have taken. For character has in it no capacity to create its own standards. Our friends say that character is the great thing, whether with Confucianists, Mohammedan's, or Christians. Yes. But a Mohammedan's standard pictures as a right character a man with four wives, and as many concubines and slave girls as his hand can hold. What do men mean when they say they believe in character? They should go on at once and state what kind of character the believe in, and when they state what kind of character they believe in they will find they are simply framing for themselves a creed. "I believe in an honest, upright character." Very well; this is a creed—an inadequate, a partial, a superficial creed—but in its essence and principle a creed just as truly as the Nicene or the Athanasian creed.

Just as character in itself has no power to erect its own standards, it has no self-creating power. I cannot lift my body up by my boot straps, nor can I lift my soul up into a perfect character. No man ever got out of his own will more than he found there. He cannot get out of that will any more than is in that will, and when he finds that in that will there is no power of a holy life, how is his character to create for itself holiness and stainlessness in him? Just as character has no self-creating power, it has no self-corrective power. Character deteriorates as every-

thing else deteriorates, unless it is constantly fed at living springs. We know how much it needs checks lest it go to excess; how much it needs stimulus lest it lag behind. It cannot provide for its own necessities.
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When men say they believe in character, and that it does not matter what men think, it only matters what they are, we answer them that even so much truth involves postulates and necessities which run beyond character. We might answer their folly after its kind. They think it does not matter what men think. Does it not matter then that they think so? If it does not matter how men think, why do they take such pains to show us that we do not think right? Of course it matters how men think. We go back to the life of our Lord. He laid emphasis on how men thought. Men say you must go back to Christ's method. This was his method. He was a teacher working on men's opinions. What he was anxious about was the springs within men. One question with which he went about was, "What do you think of Me?" The term that we translate "repentance " you know, simply meant a man's change of mind. He sought to lead men to right thought about God and duty. From right thoughts within right acts would issue. To crucify the intellect is a poor way to create the character.

2. Or—to speak of the second difficulty to which I was referring—men say, "What we want to get at today is the real, essential thing within. What does it matter whether we believe certain facts about the first Christian century? Here is a man," they say, "who believes those facts, and he is a bad man, he is in jail. Here is a man who does not believe those facts, but who appreciates their spiritual meaning, and he is a good man, respected by everybody in the community. Now what difference does it make whether he believes those things or not, if only he gets the religious value from them?" Well, we shall not be able long to extort religious value from facts that are not facts. If we do not believe in the history we shall not very long be able to save what we call the religious value of the history. A religious history that is a great delusion will not feed a true spiritual life in the soul. And the fact of the Divine Christ is inseparable from the religion, howsoever conceived. We cannot tear Christ apart from Christianity. We cannot tear Christ apart from Christianity, for one thing, without giving up our Gospels. The Gospel of John, to be sure, many people have given up, but the synoptic Gospels also will have to be surrendered, not only because of clear and unmistakable assertions there, but because Christ is interwoven in those Gospels as inseparable from the Gospel he preached. As we should have to give up the Gospels if we separate Christ from His teaching, so also we should have to give up our Christian experience, for our Christian experience is built around a living, personal relationship with Christ. You remember the two lines in a recent poem about a washerwoman. I am not at the moment sure about them, but the thought is:

"But the woman has a Friend
Who'll be with her to the end."

The washerwoman has got to give that up if Christ is not in his religion, if he is not in his religion so that he cannot be torn out of it. Why, he was buried nineteen hundred years ago, and if he did not rise, if he does not live, if we do not know him as a real Savior and friend, how can he be any more to us than any good and pious man who lived in the generations that have gone by? We cannot afford to make that sacrifice, because it is a sacrifice of what we know by experience to be true.

3. That leads me to speak, in the third place, of the contention that we must somehow get the difficulty of the supernatural, which is a stumbling block to men in our day, out of Christianity. My friends, I believe the one thing that gives Christianity any grip upon the world at all is the supernatural power that is in it.

I have spent the last two Sundays in one of our greatest universities speaking to the students, and the first Sunday night I tried to explain this real supernatural character of the gospel to the men, because I knew the hearts of the students well, and I knew that what young men's hearts want is not an impotent moral admonition to them to be the kind of men they ought to be and are not. They want to know how there can come a reinforcement from without into their wills. And I tried to establish these four propositions: First, that Christ and Christ alone shows men the possibility and the duty of a man as to his character and his service. Second, that in the effort to become that, Christ does for a man what the man cannot do for himself and what nobody else in this world can do for him. Third, Christ is able to counterbalance the difficulties and to equalize the circumstances of a man's life, and to take care of the things that are beyond the resources within the man's own will. And fourth, Christ is able to do all this for a man in the beginning. He is able to break in on a man's life with supernatural help at the outset, and the supernatural resources and assistances are the very things that the experience of the man when he is battling with sin teaches him he simply must have for the salvation of his soul.

A few days afterward, when I had gone home, I got this letter from a graduate student in the university:

"I want to tell you of the result of your talk tonight. Though I have been a professing Christian and a member of the church, I have not been conquering sin in my life in one respect. The way you put it tonight some way helped me to believe that Christ could give me victory, and I do believe and count on him. This has been the battleground in my thought: Can Christ actually overcome the circumstances and the ordinary course of consequences in a man's life without waiting for the slow natural process of habit breaking and habit formation? I now know that he can; that he can enable a man to right about face in an instant; if he cannot, there is no excuse for Christianity. The particular point which helped me, I think, was the idea that Christ could help a man to get the bulge on his temptation at the first, and lead him actually to become a different man. I wish to thank you for that message.

"I am a graduate student, and I think the desire to explain everything by psychological laws has been a stumbling block to me. The change in men's lives is just as hard and solemn a fact as any other, and if our philosophy won't assimilate it, so much the worse for our philosophy. The fact remains a blessing for the man who realizes it, and I am thankful I am one who does."

Now what is that but an expression out of the life of a man; and I submit that testimony from experience authenticated by character is as valid as any argument which could be presented—what is that but testimony out of the life of a man who has found in Christianity now, in the twentieth century, supernatural power?

The Christian religion is not a mere finer form of ethical doctrine. Christianity would be our absolute despair if all Christ did for us was just to come and show us a higher standard than we had known before. We already know more duty than we are doing, and see a higher standard than we have attained. We do not want any teacher to come and mock us with larger light unless he is prepared also to give us more strength to live by, and attain to the larger light he offers to us. Christianity is not merely a finer form of ethical prescription. Christianity was meant to be the release of a new power into the world. It was meant to turn out upon the world from those pierced hands, "extended wide as mercy's span," a new power to transform and change the lives of men. What help is it to the drunkard to go down to him and say to him, "My brother, you became a drunkard gradually, drink by drink, didn't you? Now you have got to get out of it gradually, too. Now you take, perhaps, twenty drinks a day. You have got to fall out of it drink by drink. Nineteen tomorrow, eighteen the next day, and maybe, if you have got strength and will enough, you may become a man again. You did it all yourself; now you yourself must undo it all again." How many drunkards would be regained thus? How many have any such self-redeeming power within their wills?

What men want the whole world over is a reinforcement of their wills. We have no gospel to bring to the young man of this day unless we can go to them with the testimony, validated by our experience, imbedded in the historic consciousness of the Church, and there is for a man a living power that can now come in and do for him what he cannot do for himself.

4. And lastly we must take our stand against this immoral goodfellowship of our day that just erases all the lines of moral distinction between men, that eliminates all the boundaries between truth and error. We might be content to say here to our antagonists, "Fight it out among yourselves." For here are some of them who say that character is the great thing, the one unalterable thing in the life of a man; and others in the same company who say character does not amount to a row of pins, that if only a man tranquilizes his conscience in whatsoever way he may, and stupefies his soul, he can be let into the great

brotherhood of good fellows who will not ask each other any questions about their convictions about truth and error.

Now, I believe that the disposition to which this tendency panders is a very slight disposition in our day after all, and that the real temper of true men is entirely different from this. As I meet with young men I do not find them the kind who like a soft thing. They are not the sort who want all condemnation of lies relaxed, and all moral distinctions obliterated. They are men who believe in the rigidity of integrity, men who believe in the solidity of truth; they are men who want to get fixed foundations under them and stand on those foundations. I think the Christian church entirely misinterprets the real temper of our day when it dissolves its claims upon men and comes with a poor, washy, tepid gospel that has no power in it at all, which makes no appeal to them to array themselves against falsehood and error and wrong. What we need today is to ally ourselves with those great principles of the evangelical conviction which give to us the firm custody of the movement of righteousness in the world. We look back upon the life of Christ and we see that he was the sternest teacher that ever lived. Men speak truly about the sweet Savior, but the sweet Savior was very strong, and he never for a moment glossed over the lines of distinction between what is true and what is false.

The need of our day is indeed a need to return to Christ once more, "back to Christ." But I do not mean by that "back to Christ" in order that we may get rid of Paul's interpretation of Christianity. I do not mean "back to Christ" in order that we may get on the other side of the resurrection and so escape from that central, cardinal fact of the Christian faith. I mean "back to Christ" in the living sense; back to the present, living Person who stands behind the loom of life today; the great supernatural Man who is still living more really than he was living nineteen hundred years ago. We are to get back to Christ in that sense, back from our compromise and our sin, back from our pusillanimity and our cowardice, back to the distinctness and positiveness of his living message to men; "back to Christ" in this sense, in order that we may go out with him to the whole world.

As I understand it, this Evangelistic Association stands for just these two great principles: "Back to Christ," and "Out with Christ." Back to him for his power and for clear vision of what the world needs, and out to the world in that power and with the supply of its need furnished by him who died for the life of all mankind; out not to any one class alone, but to all classes of men, the old and the young, reaching them before character hardens, not for time alone but for eternity, with the one message, the story of the one way. This was Christ's own narrowness, "I am the way and the truth and the life, and no man cometh unto the Father but by Me."

I wonder whether now, at the dawn of this new century, it is not a good time for us to draw the lines afresh. I do not in the least regret the opening of certain great questions within the last few months, compelling men to set themselves securely in their attitude with reference to Christ and his place in his religion, and his claims upon men. After all, everything narrows itself down to that. We will not allow the issue to be shifted to the problem of the Bible. The great question is not the question of inspiration. The great and central question is the question of our view of and our attitude to Jesus Christ our Lord. I suppose this body here this evening is a body of men and women who stand securely faithful and true to the conviction to which he gave expression with reference to himself, and on which, as he told Simon Peter, he proposed that his Church should be built. That is the great question now—how we array ourselves with reference to Christ?

I went to West Point not long ago, and we had the evening meeting in the old chapel, the most historic and picturesque building there, with great guns set all around in the masonry of the walls as their chief ornament. When the meeting was over I came down the center aisle of the old chapel with a little group of students from the Southern states. Just as we passed under the rear gallery to go out, one of the students stopped and said, "I wish you would look up at that shield on the wall there. That is the most striking thing at the Academy to me." I looked about the wall, and all around there were marble shields set in the wall, and on each shield was the name of one of our Revolutionary generals. Then I looked up at the particular shield to which attention had been called, and that shield was blank. It was there in form just as the other shields, but with no name on it, simply the words, "Major General," and the date of the unnamed general's birth. I said, "What does it mean?" "Well," said the cadet, "that is the shield for Benedict Arnold. There is a shield for every Revolutionary general, and one for him, too, but the nation would not cut his name on it, nor the date of his death." He denied his country; his country has denied him. He made his own choice, and now he is held to it.

Was not that the great test by which Christ was ever trying men while he was here? Is that not the great test today in the world? "He that confesseth me before men, him will I also confess before my Father who is in heaven; and he that denieth me before men, him will I also deny before my Father who is in heaven." My friends, this is the central thing. For this men have lived and died in the centuries that have gone. For this men are to live, and, if need be, to die today, that the faith which we got from our fathers about Jesus Christ, the Son of God, and the Head of all things, and the Savior and Redeemer of men, may be preserved, that we may hand it on unmarred to the generations that come after us.

Notes and Personals.

At the meeting next Monday of the Congregational ministers of San Francisco and vicinity the paper will be given by the Rev. Griffith Griffiths.

The date for the evangelistic meetings by Dr. Torrey and Mr. Alexander has been advanced one week. They will begin on Saturday, September 22.

The Rev. George H. DeKay has moved from Lodi to Berkeley, and his address is 2124 Blake street. Mr. DeKay has been supplying the pulpit at Fresno for a few weeks.

The Rev. S. C. Patterson, pastor of Bethany Church, San Francisco, and Miss Jennie Ackerman of Petaluma, were united in marriage at Petaluma on Tuesday, February the 27th.

The Century Magazine for March has an article entitled "A Friendship With John Hay," which sets forth many beautiful traits of character in that man who evidently served well his day and generation. The articles on "Lincoln the Lawyer" are growing in interest.

Monday evening, March 19th, the Rev. E. H. Hadlock will give an illustrated lecture on "Ben Hur" in the Y. M. C. A. auditorium. A series of four lectures has been arranged. Others will be on subjects as follows: "California, Our El Dorado;" "Florence and Venice;" "The Passion Play." Season tickets may be had for $1. The lectures are for the benefit of the First English Lutheran Church, of which Mr. Hadlock is pastor.

The Rev. C. N. Queen, pastor for several years at Ventura, has accepted the call from the church at Fresno. Mr. Queen was called by that church several months ago, but the church at Ventura, being very reluctant to give him up, the call was not accepted. Recently he notified the Fresno church that he would accept the call on condition that he remain at Ventura until September. This was agreed to, and the pulpit will be supplied by some one else until that date. Mr. Queen came to California from successful pastorates in Kansas, and his work has been blessed here as well as there. He began his ministerial life in the United Brethren Church.

MOUNT HERMON.

Mount Hermon! Name suggestive of the night scene on the Holy Mount, the transfiguration glory of the Christ, the heavenly visitors, the voice of the great Father, and the entranced disciples: A fitting name for a place in which to meet Christ, to know the fellowship of earth and heaven, a place to build lodges of rest and there remain.

The way the name was chosen is of interest. A careful study was made of five or six hundred names collected from the Bible and from modern places. From this list sixteen were chosen as having some fitness for the "Western Winona." These sixteen were then submitted to five wise women, who were requested to add to the list other names of their own suggestion, and after careful study indicate to the managing committee a first and a second preference by each one of the ladies. As a result two names appeared as competitors for the final choice: Mount Hermon and Glen Alpin with the preference in the order named. The further consideration gave the final vote for Mount Hermon: the meeting place with Christ in his glory.

On Saturday, March 10th, a company of good, honest Christians, who had never seen Tuxedo, henceforth Mount Hermon, went on a visit to see for themselves; and here let us record our thanks to the Southern Pacific railroad for the kindness extended to this party. Let these visitors, fifty in all, speak for themsedves of what they saw and enjoyed and hope for.

Zayante Inn.

A Visit to Mount Hermon

We have visited and thoroughly inspected the future home of the Mount Herlmon Association in the Santa Cruz Mountains and have had explained the plans for the Summer Assembly. We are satisfied that the Association has an assured future and will be glad to be identified with it.

L. L. Phillips — Jas. C. Bell —
E. Alice Halsey — Alfred McHarg
Cora M. Otto — W. F. Ferrier
Edna H. Young — J. L. Baxter
Millie M. Cox — Wm. T. Patchell
Chas. D. Merrill — W. S. Kelly
Mrs. Geo. F. Eldredge — Mrs. John McForsyth
Mrs. Donald MacKenzie — S. D. Hutchinson
Mrs. Jas. Gilchrist — Edwin Sidney Williams
Mrs. J. L. Barker — Mrs. H. B. Pinney
Jos. Lincoln — W. Lloyd Fruitwala
Mrs. Floyd Craig — Geo. Leonard
C. H. Carmichael — Chester A. McAfee
Mrs. Russell — W. Silcox
Mrs. James B. Rhine — Jno. M. Forsyth
Mrs. F. E. Taylor — Mrs. F. G. Hopkins
A. Taylor — Mrs. E. G. Dennison
James Gilchrist — Jessie L. Craig
Hugh Craig — Edd M. Brim
Donald MacKenzie — Mrs. B. F. Edwards
A. Laughlin — B. F. Edwards
A. B. Laughlin — J. E. Hale
Isabel Laughlin

Good Words from Good Witnesses.

A delightful place for rest and the promotion of the Master's kingdom.—James Gilchrist.

The most sanguine of us can hardly realize what the success of the Mount Hermon Association means for the bringing of the Kingdom of God into many hearts.—J. M. Forsyth.

A rare place of rare natural advantages for a summer resort, charmingly adapted to the purposes for which it is designed; a Summer Assembly for Christian workers.—Mrs. H. B. Pinney.

The successful establishment of a summer school in a permanent home will give an impetus to all Christian work on the coast, and the good it will do cannot be estimated.—Donald MacKenzie.

I am greatly pleased with the charming spot chosen for the "Mt. Hermon Association." It far surpassed my expectations. I have no doubt of its success under the care and supervision of men wisely chosen to administer its affairs.—J. L. Barker.

A distinctively Christian work to take the man or child to the fields and valleys and mountains. He who subscribes to the Association does missionary work; it is the evangelism of the Master Himself. —C. D. Merrill.

"This is the place we long have sought,
And mourned because we found it not."

The committee certainly has found an ideal spot. It leaves nothing to be desired in the way of natural advantages.—Mrs. B. F. Edwards.

After looking over the ground we find that the Association has not been buncoed in their buy; and from a builder's standpoint the buildings are in good condition for immediate work.—W. F. Lloyd.

Our visit to Tuxedo today proved to me that we have secured a most valuable, beautiful and desirable property. I think it is particularly suited for the purpose. God helping us we will make it a success and a blessing.—John Russell.

Oh, what is as rare as a day at Tuxedo! Such a combination of hill and valley, of green grass and varied trees, of rippling, clear flowing, ever-murmuring streams must rest any tired worker, and satisfy

ABOVE THE ZAYANTE DAM.

the soul of any lover of the beautiful.—J. H. Laughlin.

Here are three cheers and a tiger for the Mount Hermon enterprise. The music of the two brooks is worth the whole price. The hills and trees, the views and the fine air fill one with vigor. But the underlying idea is best of all: a place where we may come together and plan and pray for the Master's cause inspires me.—Lapsley A. McAfee.

We found that the natural attractions of the place as described in the circulars had not been exaggerated. The rolling sunny slopes, the wooded steeps and the beautiful streams make the spot an ideal one.

"And so in mountain solitudes o'ertaken as by some divine ,
Our cares dropped from us as the needles shaken from out the gusty pine.

—Mrs. James B. Hume.

The property of the Mount Hermon Association visited today presents the greatest number of natural attractions obtainable in four hundred acres. The wide diversity of surface makes it possible to find any kind of lot desired. The beauty and the adaptability of the place for the use proposed can only me appreciated after a personal inspection. Words and photos fail utterly to do it justice.—B. F. Edwards.

The visit to Tuxedo has confirmed all I have heard of that beautiful spot. The grounds are well adapted for division into summer residence lots, the buildings are new and as well suited for the purposes of the Association as if built expressly for that purpose; while the abundance of water in springs and creeks added to the forest growth makes the property a most valuable and delightful place. With such surroundings to attract, let us hope that this may become a center from which may emanate\influences for good which may result in a great impetus to the work of evangelism on the whole Pacific Coast.—A. L. Taylor.

A COTTAGE

I was the fortunate recipient of an invitation to visit the property of the Mount Hermon Association at Tuxedo, and enjoyed a tramp over the hills and dales of the four hundred acres to be cut into lots. All varieties of interesting building sites are obtainable for cottages and summer homes. Water supplies for irrigation, domestic purposes and electric power, are abundant. Shrubs and trees peculiar to the coast range are to be found upon the grounds. The cottages, hotels, pavilion and bowling alley are in thorough repair. The location is an ideal one for the purposes intended.—Hugh Craig.

Church News.

San Mateo.—The pastor of the San Mateo Church had the assistance of the Rev. R. C. Brooks of Oakland in a series of meetings last week.

Rocklin.—Large congregations greet the Rev. W. J. Speers Sunday after Sunday in the church at Rocklin. This is especially so in the evenings.

Manhattan.—This church is yoked with the one at Redondo under the pastoral care of the Rev. G. N. Musgrove. Work was commenced recently on a house of worship.

Redondo.—The work at Redondo is progressing with the Rev. G. N. Musgrove in charge. The church building is being repainted. It is hoped that plans will develop that will make it possible for the church to purchase a lot adjoining the one on which the building is located.

Martinez.—The Rev. C. H. Stevens and wife were pleasantly surprised on Wednesday evening of last week by the gathering at their home of a large number of friends, the occasion being the anniversary of the birth of Mr. Stevens. The home was taken possession of by a few while the prayer-meeting was in progress and nicely decorated. A new and handsome cut glass dish remained in the home after the departure of the people that evening as a souvenir of the occasion.

Pasadena, First.—Six people united with the church on March 4th, two on confession. A Friday afternoon prayer-meeting was begun several weeks ago, in which a deep interest has been shown, already promising large spiritual benefit to the church. For several years the church has recognized the birthday anniversary of its oldest member, Mrs. Lucy Tower, who, on March 5th, celebrated her ninety-second anniversary. Many friends called during the day to pay their respects.

Pacific Grove, Mayflower.—Sunday morning, March 4th, twelve persons were received into membership, five on confession. Of the number received six came from the Sunday-school. One child was baptized. The practical prayer-meeting topics prepared by the pastor for the mid-week meetings, are making those meetings so interesting and helpful that the attendance is double the usual average for the winter months. A considerable number who have not heretofore attended our prayer-meetings, now find it profitable to spend an hour with us each week. Good seed is being sown which promises a precious harvest for the Master.

San Francisco, Park.—The "Illustrated Sunday Evening Talks" by the pastor, the Rev. T. R. Earl, are drawing large congregations. The second series is now in progress. Last Sunday evening it was "An Evening of Song and Story." There were beautiful views, choice songs and elective stories. Sunday evening, March, 18th, and the 25th will be devoted to "The Land of the Christ." The following Sunday there will be a trip from the "City of Destruction" to "Beulah Land," when parts of John Bunyan's great allegory, "Pilgrim's Progress," will be presented and considered. The church is circulating an attractive announcement of and invitation to these services and with manifest good results.

QUARTERLY MEETING WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The Quarterly Meeting of the W. B. M. P. brought a large assemblage to the beautiful new church at Alameda on March 7th. The president, Miss Richards, conducted devotional exercises, reading our Master's great commission. After singing and prayer the business meeting was opened by reading the report of the December meeting. The treasurer reported total receipts to date of $3,326.43; for the quarter $1,749.41. The auxiliaries have not sent half of their pledges. The books will be closed on the 1st of September, and sums received after that date will not be credited to this year's work.

Mrs. Wilcox reported for Mrs. Elder, who is getting volumes for the second Traveling Library and would like names of interesting books.

Owing to illness of Miss Piper, there was no report of the Cradle Roll.

The foreign secretary, Mrs. Farnam, gave a resume of work in the different missions: Mr. Dorward in Africa, has been very ill with typhoid; Mr. Perkins of India expresses great sorrow over prospective cutting down of work; the arrival of Dr. Tallman, our new missionary to China, was told of in letters from Dr. Tarker of Pang-Chang, and Miss Grace Wykoff, and by Dr. Tallman herself. The women in Liu Ching had prayed for fifteen years for a single lady teacher, and now had two, as Miss Lyon had also been sent there. In Tient-sin, Dr. Tallman saw Mrs. Peck.

Dr. Holbrook of Japan was unable to be present, and Miss Alice Bacon, well known from her books on life in Japan, in a delightful talk, said the missionary must go with more faith in his message than he has in himself. The Bible is read more than any book now in Japan. Mrs. Whitman gave us news of Miss Agar, a member of Alameda church, now on the confines of Thibet, doing heroic missionary work.

Mrs. Jewett offered a resolution of sympathy with the W. B. M. of Boston in the death of their president, Mrs. Judson Smith, and later a telegram was sent.

Mrs. Hitchcock welcomed the Board to Alameda.

The afternoon session was opened by Mrs. G. C. Adams, with a Bible reading from Ephesians vi, followed by several prayers. Mrs. C. G. Robinson introduced the subject of work in Africa, and shield-shaped programs were distributed. The Zulu always carries a shield of red with a white spot. She showed many photos of Zulus, "before and after"—only this time it was before and after the lesson of the Gospel is accepted.

Mrs. Potter spoke on reasons for studying mis-

sions; it is a mutual and spiritual stimulus. Miss Winslow mentioned books to be read on missions. Miss Gilmour and Miss Waterman sweetly sang a duet in Zulu, composed by Rev. Mr. Dorward.

Miss McClees announced the gift of $500 for a building for the Girls' School at the Doshisha, from Mrs. Brewer and Mrs. Fowler.

The Rev. W. J. Sinclair, lately from the Congo, Africa, described the tribes there; their lives are under the dominion of fetichism. His mission is 1,200 miles from the coast.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

March 25.

Topic: Bountiful Sowing: Our Gifts to Christ's Cause. Luke vi 38, II Cor. ix 1-15.

The familiar figure of the sower is employed by Jesus to make plain many differing forms of truth. Here it is used to enforce the law of compensation in relation to giving. The principle invoked is that of equivalents. He who sows sparingly shall reap sparingly while one who scatters lavish seed shall have the joy of a commensurate return. The Master looks at benevolence in a disciple as a kind of planting. If it is done with a generous hand it will yield a gratifying return, if grudgingly the product will be disappointing.

The statements made in Luke are very striking. The liberal giver shall have his measure, "pressed down, shaken together, running over." And after the promise is the principle, again, "for with what measure ye meet, it shall be measured to you again."

The inference we make is that our loving Lord is never unappreciative of his disciples gifts. He sees, remembers, rewards the giver. Such being the case the corallary is easily reached that benevolence and generosity are good political proceedure—and it is to be feared that sometimes men do reason so and thus cause a good to become a vice. But, because a principle is perverted, it is none the less true. The existence of spurious coin is the best possible proof that there is genuine. While there may be occasional defeats of the principle through misuse, there is still no doubt that in Christ's new world everywhere there are hosts upon hosts of those who are cheerfully and lavishly giving of the fruits of their life's toil without a thought of return and yet are conscious that the law of compensation holds.

One motive that is ceaselessly energetic in the truly benevolent is that of gratitude. The old-time Israelite in keeping the Feast of Weeks brought a tribute of free will offerings, on the basis of how the Lord had blessed him. In the ritual it was laid down that when he did this he should remember that he had been a bondsman in Egypt, once. No doubt the free will offering was often the more bounteous as the recollection was most vivid. The qualifying adverb is used in strict honesty with human nature, for probably the average Israelite was not less prone to forget than the average Englishman to whom Rudyard Kipling addressed the warning in the prayer of his great Recessional.

It becomes us not only to "let gratitude waken the song and swell the harmonious lyre" but to loosen the purse strings and make generous our offerings according, as the Lord hath prospered us.

There is no tribute to Christ worthier of us, if we except personal love, than that of generous use of our means for the spread of his Kingdom. We must not only sing "Fly, fly, thou mighty gospel, but put something in the box to help it fly." Benevolence is a tribute of love. Honest gain is a consequent of personal expenditure of brain and brawn. To bestow such in Christ's cause is a personal thing. It is a sacrifice whether it be "two mites" or two millions and whoever gives with a sincere purpose is sowing for a harvest. In other souls, yes, and in his) own, too. There is increase in true manhood, proportioned to the amount we give, whether in treasure or in service. Not only the gift, but the giver is blessed.

The last prophet before the blank page makes benevolence an obligation. He speaks about "robbing God." In the colloquy the question is asked, "How have we robbed thee?" and the answer is, "In tithes and offerings." The fact that these words are often spiritualized so as to make them mean offerings of prayer and personal work, cannot destroy the primary force. The argument is that since all personal means are accumulated by God's favor, upon his earth and beneath his favoring skies, because, "The earth is the Lord's and they that dwell therein;" that therefore the return of a portion of that received for the glory of his name and the spread of his Kingdom is a duty at bottom and not a benevolence. Yet our heavenly Father in his abounding love never stops with rights he overarches all with grace. He gives twice, once as an opportunity and again as a reward.

There is little doubt, even in the minds of those who fail to practice it that systematic benevolence greatly contributes to bountifulness. The thoughtful and painstaking philanthropist has more to give than one who simply puts his hand in his pockets. The old law of the tithe has never been equaled, let alone surpassed. The Tenth Legion is a splendid move in Christian Endeavor. If some one would find a way to get it more widely adopted, missions both at home and abroad would be gainers and givers would have richer returns. The almost uniform testimony of those who practice tithing in the Bible sense is that it is not a yoke that galls but a staff that supports.

A NOTE FROM WASHINGTON GLADDEN.

Columbus, Ohio, March 5, 1906.

To the Editor of the Pacific: Will you kindly permit me to say to your readers that I find myself unable to undertake the work of a ministerial bureau. I would be glad to assist all my brethren who are seeking new fields of labor; but I must beg to remind them that I have a large church on my hands, whose work must not be neglected, and that the public service and the necessary correspondence connected with the moderatorship entail upon me a pretty heavy burden. Even to reply to all the letters requesting my interest in securing new places is a considerable labor.

I know that my brethren will understand this as soon as their attention is called to it; and that they will gladly relieve me of the burden.

Washington Gladden.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources,

That Spanish specialty, the buried treasure swindle, being played out, a curious varient upon it has been invented, with the late Mr. Kruger's treasure as its basis. A good many Dutch inhabitants of the Transvaal have received letters offering to reveal to them, upon money payment and under a pledge of secrecy, the spot where Mr. Kruger has buried the hugh sum which he took with him when he fled from the Transvaal to Europe. This spot was, of course, in Spain, and seems to come as near as anything can to the inverted realization of those "castles in the air" which the French term "chateaux en Espagne." For a long time the Spanish police were unable to lay hands upon the devisers of this swindle, but three days ago there was arrested in Albaceta a man who called at the post office for registered letters from Pretoria and Cape Town. Documents have been seized which lead the police to think they have secured the leader of the gang.

Epsom salts were once an honored family medicine. They are now used in the manufacture of flannel. The snowy table-linen which used to delight the hearts of Mrs. Tulliver and Aunt Glegg is no longer linen as of yore, but largely made of cotton, filled with china clay, starch, and size. So, too, collars are often of cotton faced with linen. In a word, nearly every kind of fabric sold is not what its name implies. Silk will soon pass from the counters of the department store. You will find it instead at the hardware shop, along with the olives and the butter. Everything is adulterated, and the public, in blissful ignorance of the truth, when it finds out how bad the things wear, lays the blame upon the laundryman and the dyer and cleaner instead of upon the real culprits, the manufacturer and the linendraper and hosier. But this not all. It is not merely that our faith in humanity is shaken; our physical wellbeing may be harmed by this coat-of-mail that we wear. The skin is liable to all sorts of disorders as a result of the actually poisonous substances which are set free by the action of the perspiration upon the metallic compounds contained in the apparently innocent wearing apparel.

The words of a writer in Everybody's Magazine, on cooperative stores in England are worth thinking about: "Co-operation seems to be an amiable business. No one seems to get angry about it, nor flurried nor worried. I would not be too sanguine, but after knocking about a great many co-operative stores, wholesale and retail, I was obliged to admit that the people in them seem to find life comfortable and human. It seems rather foolish and somewhat Utopian, but other persons have noted the same thing; there must be something in it. Clerks in English co-operative stores are not surly, nor indifferent, nor cross, nor tired. They have short hours, they have a share in the profits, mostly they are members of the society, and have a childlike faith in co-operation as a kind of religion. Strange people, as I said before. There are among them astonishingly good talkers about co-operation and conditions. I know one of them that goes out almost every night and lectures on these subjects. He sells groceries in the daytime. There are no strikes in co-operative stores and co-operative factories, no lockouts, no walking delegates, no disputes between labor and capital, no rows, no riots, no police, no militia, no appeals to the governor, no arbitration boards. Whatever a co-operative society is to do is determined by all its members in a meeting in which all have a vote and an equal right to be heard. There is no other business enterprise that has grown so rapidly and so peacefully."

A correspondent of The British Weekly says: "Christian Science has certainly made progress in London during the last five years. Instead of one rather dingy hall in Bryanston street there are now three centres, all conveniently situated in the West End. I went on Sunday morning to the new building in Sloans-terrace which is known as 'The First Church of Christ Scientist.' It is a Byzantine structure in grey stone, which might be enlarged without difficulty to twice its present size. If the cause progresses, the large blank wall opposite the platform could be thrown down, and there is room on the site for a very handsome structure. The present church holds, as nearly as I could estimate, from 700 to 800 people, and it was almost full. The lighting is entirely from the roof and the narrow windows above the galleries. Under the great apsidal arch a platform is erected. Its twin desks were half hidden on Sunday amid palms, ferns, and pink and white chrysanthemums. The glowing flowers and fresh green fronds were refreshing to the eye on this wintry morning. As the congregation slowly gathered, I was impressed by the signs of wealth in dress and ornaments. The furs collected in this room must have cost thousands of pounds. Almost every woman present wore wrappings of real fur, while here and there I noticed capes of rich dark Russian sable. I saw no shabbily dressed worshiper. Although women were in the majority, the proportion of men was very fair. The six sides-men who took up the collection looked like prosperous West London citizens."

Archbishop Keane of Dubuque, Iowa, in a recent sermon, used some strong language concerning the labor unions. He said or is reported to have said: "There are unions organized to bring the competent man down to the level of workmen who are not so well skilled. The workmen who should achieve more do not because they are bound in union to hold up the incompetent man. They force employers to pay poor laborers more than they earn. Their aim is to get shorter hours and do as little work for the employer as possible." It is well to call attention in this connection to a distinction which is often overlooked. The abuse of unionism should not be mistaken for unionism. It is the tyranny of unionism that has become a serious and a wide-spread menace to the country. It is bad leadership, godless and unrighteous leadership, that has done a world of mischief. The attempt to inflict injustice and abuse upon fellow-workmen or compel them to unite with the union is simply a form of coercion. The kingdom of God is against that sort of thing and, worst of all, that sort of abuse of the principle of organization is against the kingdom of God. There is a place for unionism, a fraternity for the promotion of legitimate ends, but there is no place under the rays of God's white throne for a principle of tyrannous coercion. This is a great problem. Educated, moral leadership alone will solve it. Any system depending on violence, will be met with violence. In civil society wrongs can be corrected only by a process of law sacredly ordained by society. There is seemingly another way—an alleged short way, to set aside the ordinary processes of law and do things without invoking the civil law, but that not only cancels civil law, but confers on others the right to organize a new quasi process. It is incipient anarchy. It is time that all the moral leaders should insist on obedience to law.

Sunday-School Lesson.

A TEMPERANCE LESSON.

First Quarter. Lesson XII.

Proverbs xxiii: 29-35. March 25, 1906.

DAILY READINGS.

M.—Temperance Lesson. Prov. xxiii: 29-35.
T.—Source of Woe. Isa. v: 11-17.
W.—The Punishment. Isa. v: 18-25.
T.—Sin of Luxury. Amos vi: 1-7.
F.—Swift Destruction. Nah. i: 3-10.
S.—Christ's Warning. Matt. xxiv: 44-51.
S.—The Better Way. Rom. xiii: 7-14.

Israel's poet king and prodigy of wisdom sets himself to the task of painting the drunkard's portrait. It is a faithful likeness, and horrid because faithful. Nowhere in literature is the woe, the sorrow, the folly, the fate of the drunkard so powerfully depicted. * * * That such a picture could be painted thirty centuries ago, sufficiently proves the antiquity of the vice. Drunkenness is no modern sin or mere accident of our civilization. It is as old as Noah and older. Intoxicating liquors undoubtedly inflamed the race before the flood and led on to that nameless depravity which had to be drowned out in that awful judgment. * * * Old as it is, Solomon's picture is the very similitude of the drunkard of today. Three thousand years have not sufficed to change the causes or effects of intemperance. Study the successive strokes of this masterful delineation. * * * Those who tarry at wine, by the increase of the powerful and subtle appetite are compelled to seek stronger potations (mixed wine). The gradation from light wine to red wine, and the highly alcoholized wine, with its eyes or beads, is inevitable. Then follow the facial signs of inebriety (redness of eyes); next quarrelsomeness, causeless wounds, and the inflaming of passion. Finally incipient dementia, which makes the drunkard oblivious to personal danger and to indignities visited upon him by hooting mob or officer of law—a dementia in wnich, however, the appetite persistently asserts itself, the worm dieth not, the fire is not quenched. All is forgotten, all is lost; but among the debris of mind, heart and manhood, the conqueror stalks, "And careth naught for the awful ruin he hath wrought." * * * This is no pleasing fancy sketch of genius, nor happy aesthetical study; but it deserves the close, respectful attention of every one who loves himself and his neighbor.

Teacher's Lantern.

This book of kingly authorship will never lose its charm. Jesus tells us how the wisdom of its author attracted the Queen of Ethiopia. Aristotle is thought to have reproduced Solomon, and Aesop to have imitated the eldest of fablers. The Book of Proverbs is the "sanctification of common sense," and "the philosophy of practical life." Its aphorisms show the wisdom of goodness and the folly of sin. * * * The Old Testament is not old. It is still virile in its application to current life. The Book of Proverbs illustrates this. Its pithy periods stick in memory like arrows in a target.

The glory of the Bible is that it does not merely animadvert, it presents the antidote. It goes to the root of the matter in this instance when it says that wisdom in the heart is the safeguard against all temptation.

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LET YOUR MOTTO BE, EXCELSIOR.

Strive to win the highest prize.
In such striving honor lies,
What though fails the fond desire?
Earnest effort lifts you higher.

Earn the goal you fain would win,
Yielding feebly is a sin.
Not for all, by mighty deeds,
Comes success where Glory leads.

But by simply every day
Doing well, what comes our way.
Even then our tasks may shine
With a radiance divine.

If in doing them, we plan
Servitude to God, not man.
These, the little joys and strife,
Make a golden sum of life.

'Tis the countless stars so fair,
Glowing with a radiance rare,
Not the fiery comets flight
That gives beauty, joy and light.

'Tis the little deeds we do
That uplift us, good and true,
Or our souls in baseness sink,
We are what we do and think.

—Ettie Vinyard,

SPRINGTIME IN NATURE AND EXPERIENCE.

We are all of us going through life as a kind of winter. We are, as we go toward age, dropping our hair, and losing, one by one, our senses. We are drifting toward autumn. Then come the vacuous days of the winter of seeming uselessness—declines which men dread. How many hate age. This is the winter of human life, to be sure; but just beyond is the rising of that bright immortal spring where the birds of heaven sing, and which, when it has once begun, shall never be followed by winter, and shall never be visited by storms. We are all of us drawing near the sweet spring of resurrection.—Henry Ward Beecher.

MARIE'S ACCIDENT.

"Now tell me why you cry, Marie?"
"I've had an accident," sobbed she.

"Where are your bruises? Deary me!
What was your accident, Marie?"

"I almost tumbled down," she said,
"And very nearly bumped my head!"
—Della Hart Stone, March St. Nicholas.

SEEK PERFECTION SENSIBLY.

You perhaps think that perfection is to be found ready-made, and that you only require to put it on, as you would put on a garment; but it is not so; it is necessary to make it yourself, and to clothe yourself with it.

You seem to think that perfection is an art, and that if one could find out the secret of it one would have it without trouble. Certainly we deceive ourselves; for there is no other nor greater secret than to do and to labor faithfully in the exercise of divine love if we wish to unite ourselves unto the beloved.

Take care to make yourself daily more pure in heart; this purity consists in weighing everything in the balance of the sanctuary, which is nothing else than the will of God.

Know that it is the virtue of patience that insures us the most perfection; and if we must have it with others we must also have it with ourselves. Those who aspire to the pure love of God have not so much need of patience with others as with themselves.

Keep your eyes lifted up unto God. Augment your courage in holy humility; fortify it in sweetness; confirm it in evenness. Make your spirit perpetually the master of your inclinations and humors. Never allow apprehensions to enter into your heart. Each day will give you the knowledge of what you shall best do the next.

As much as you can, do perfectly that which you do; but when it is done do not think any more about it; think of what is to be done next. Walk very simply with the cross of our Lord, and do not torment your mind. We ought to hate our defects; but with a tranquil and peaceful hatred, not with a troubled and distempered hatred. And, further, we ought to have patience when we see them, and derive from them the profit of a holy abasement of ourselves. We must be charitable with our soul and not devour it when we see that it does not err with its full consent. Do not lose courage, have patience, wait, exercise yourself strongly in the spirit of compassion; I do not doubt but that God will hold you with his hand.

It appears to me that our faults universally proceed from no other cause but this, namely, that we forget the maxim of the saints who have warned us that we ought every day to consider that we are commencing anew our advancement in our perfection. The work is never finished; it must always be recommenced, and recommenced with a good heart. What we have done up to the present time is good, but what we are about to begin shall be better; and when we shall have finished we will recommence something else which shall be still better; and then again something else, until we go out of this world to commence another life, which shall have no end because nothing better can happen to us.

Do not then examine so carefully whether you are in perfection or not; here are two reasons why you should not. One is that it is to no purpose our examining ourselves in this way, since, were we the most perfect souls in the world, we ought never to know or be aware of it, but to esteem ourselves always as imperfect. The other reason is that this examen, when it is made with anxiety and perplexity, is only a loss of time; and those who make it are like musicians who make themselves hoarse with practicing a motet; for the mind wearies itself with an examen so great and so continual, and when the time of execution arrives it can do no more.

Simplify your judgment; do not make so many reflections and replies, but go on simply and with confidence; for you there is nothing else in the world but God and yourself. You have nothing to do with aught else, except so far as God commands it and in the way in which he commands it to you. Avoid minutely examining what other people do, or what will become of them; look on them with an eye simple, good, sweet and affectionate. Do not require in them more perfection than in yourself, and do not be astonished at the diversity of imperfections; for imperfection is not greater imperfection merely because it is unusual. Behave like the bees—suck the honey from all flowers and all herbs. Go on joyously, and with open heart, as much as you can; and if you do not always go on joyously, at least go on always courageously and confidently.—Francis de Sales.

A LONG STORY IN BRIEF.

The distiller, from the bushel of corn, makes four gallons of whisky (with the aid of various harmful products and adulterations); these four gallons of whisky retail for $16.40. The farmer who raises the corn, gets from 25 to 50 cents. The United States Government, through its tax on whisky, gets $4.40. The railroad company gets $1. The manufacturer gets $4. The drayman who hauls the whisky gets 15 cents. The retailer gets $7. The man who drinks the whisky gets drunk. His wife gets hunger and sorrow. His children get rags and insufficient food.—Selected.

"He laughed derision when his foes
Against him cast, each man, a stone;
His friend in anger flung a rose—
And all the city heard him groan."

Mr. Boerum: "I'm afraid I have made my first call too long."

Miss Pert (glancing at the clock): "Oh, no; it wasn't really so long; it only seemed to be."—Philadelphia Record.

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